

October 16  
1930

1830

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

---

*"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him."*—JOSEPH SMITH.

---

No. 42, Vol. 92

Thursday, October 16, 1930

Price One Penny

---

## FUNDAMENTAL REQUIREMENTS FOR PROGRESSION

PRESIDING BISHOP SYLVESTER Q. CANNON

MY only desire is to declare those things that shall be true and profitable to all those who may hear them. . . I feel, however, the responsibility of this position. As those who are Latter-day Saints know, it is not the practice of this Church to have designated clergy, specifically appointed to do nothing but preach.

There are only twenty-six men in the Church who give their entire time to the work of the Lord in preaching and advancing its interests in every respect. But there are, in addition thereto, many thousands of men who are called to labour in the Priesthood who give a part of their time for the preaching of the Gospel and administering the ordinances and building up the Church. So there is not among us a clergy as is the case in most of the other churches.

There has been some criticism of our Church because of this. The claim is made that a man must specialize in order to qualify for this responsible work. The Priesthood has been organized in this Church through the revelations of the Lord to Joseph Smith. It has been given to us in this way, that all men who are qualified should receive the Priesthood and should function therein. Personally, I think it is a very wise provision. To me it is a divine principle that the Priesthood should be so organized. While it is possible they may not prove as oratorical as those who devote their entire time to preaching, yet those who hold the Priesthood in our Church, through their contact with the problems of life and in their occupational activities along with their Church work, come to appreciate the problems with which all

men are confronted. Thus they are helpful in solving the problems of humanity and cultivating greater sympathy.

I am reminded that ninety-five years ago to-day, an important assembly was held by the Church, then five years old. It was a general assembly at Kirtland, Ohio, at which the report of a committee was received which had been appointed to consider the publication of the Book of Covenants and Commandments. That report was received and accepted by the conference on that date. All of the quorums of the Priesthood represented at that assembly approved of the labours of the committee and the proposed publication of that book as a Church standard. It included at that time the revelations and instructions of that date. That book is the book which we know as the Doctrine and Covenants—one of the standard works of the Church to-day, which contains practically all of the revelations given by the Lord to the Prophet Joseph Smith, as well as other valuable instructions. It furnishes largely the evidence for the necessity of the restoration of the Gospel and the organization of the Church.

We have just celebrated the one hundredth anniversary of the organization of the Church. At our conference held in April, there was considerable discussion and presentation of facts with regard to the progress made and the results achieved during the past hundred years.

#### OUTSIDE COMMENTS ON "MORMONISM"

I read, not long ago, some comments by representatives of other churches with regard to "Mormonism," not only with regard to what it had accomplished, but with regard to its future. I would like to present to you a brief statement made by a certain Doctor of Divinity in commenting upon "Mormonism" and its future. He says:

It will be interesting to see what changes the second century will bring to the "Mormon" Church. No longer can it count on "Gentile" persecution or the conflict with the desert to maintain its solidarity or stimulate its growth. Its days of "martyrdom" are over.

If it really hopes to displace other religions of the world, as its missionaries are announcing to the people of our eastern states, it must take its place with other religions and meet the tests of modern thought in science, historical criticism, archaeology, philosophy, ethics, etc.

If "Mormonism" can successfully stand these tests, thoughtful people will accept it, and it will steadily grow. If it cannot stand the fierce light of truth from every angle, it must either shift its base from Joseph Smith and his reputed revelations, or pass into the category of declining religions.

I have also the statement of a representative of another denomination, who declares that "Mormonism" presents three kinds of difficulties to non-"Mormons"—economical, social and religious—

and in commenting on the religious phase of "Mormonism" which is difficult for non-"Mormons" to overcome, he says "that 'Mormonism' is fundamentally materialistic. God the Father is corporeal. 'Mormonism' is polytheistic. The Trinity is composed of three Gods—separate individuals. Adam is one of the Gods. Infinite progress is possible to all beings. God does not originate, but does organize matter. 'Mormonism' teaches the pre-existence of the human soul, encourages its members to marry and bear children. Celibacy is openly condemned. It teaches the eternity of sex relationship. Few 'Mormon' leaders have had theological training."

These comments and criticisms are, to my mind, straightforward and reasonable. They may not be altogether true, but they at least are fair in the main. "Mormonism" invites the careful study and the honest criticism of everyone. It does object to misrepresentation and slander, to which it has been subject for many years by certain people who have opposed it.

In connection with the comments made by the ministers, there are four questions that have been raised in my mind which I would like to discuss briefly with you this afternoon. The first question is: "Can 'Mormonism' endure without changes in the future?"

#### FOUNDATION OF "MORMONISM"

"Mormonism" is founded upon and directed by revelation and inspiration. The fundamental principles of the Gospel, as we understand them, are unchangeable. We recognize that no matter in what period of the earth's history the Gospel has been taught or the work of salvation instituted, those principles must be the same. They cannot be changed, because the Gospel is an eternal plan—a plan for the salvation of mankind in all ages.

The conditions which are to be met are the same. In connection therewith, the question of divine authority, or the Priesthood, by which the principles of the Gospel can be presented and the ordinances administered, must be the same. In other words, Priesthood is an eternal principle. You will remember that Paul, in writing to the Hebrews, declares that it is "Without father, without mother, without descent, having neither beginning of days, nor end of life." That is the status of the Priesthood. It is an order whereby men can come unto God through the performance of those things which are necessary for the salvation of mankind. But there are changing social conditions in the world, continually, which require inspired guidance. So the Gospel of Jesus Christ, "Mormonism" as we understand it, has within it the power to direct, under the inspiration of those who lead it, the people to adapt themselves to conditions as they arise without in any way sacrificing those fundamental principles which make for salvation.

“Mormonism” has always been declared to be progressive. It is so. It is endeavouring always to help to improve the conditions among mankind. The individual members are encouraged to strive to improve themselves and to live in accordance with higher ideals as they may be presented to them by those who lead this people. One of the articles of our faith declares :

#### FUNDAMENTAL PRINCIPLES

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

So it is adapted to the varying conditions of civilization. For instance, baptism by immersion in water and by the Holy Ghost through the laying on of hands for the remission of sins, is an eternal principle. It is not changeable in any age. It is necessary for the salvation of men at all times. It is true that it has been changed in the world by certain Christian denominations. Many of them do not believe nor practice baptism by immersion at the present time. We accept it as an eternal principle. The Saviour declared it to be necessary, accepted it and taught it.

We understand there are certain reasons why baptism is necessary. For one reason, it typifies the great sacrifice of the Lord Jesus Christ, His burial and His resurrection as the first fruits of the resurrection of mankind. It typifies newness of life to all who have repented and are cleansed of their transgressions. It involves a definite willingness to accept the requirements of the Gospel. It indicates determination to avoid sin and transgression as far as possible in the future. If men have faith in God, if they have repented of their sins and accepted baptism in that spirit with a real desire to obtain forgiveness, and are baptized by those having authority, the Lord has declared that they shall receive a forgiveness of sins, and be able to go forward in newness of life. That ordinance is eternal and unchangeable. It is fundamental. So are the other principles and ordinances which are necessary to salvation. But the changing conditions of society, which are to be met within civilization, are such that spiritual guidance is necessary in order that the Church may conform to the best social conditions without sacrificing any of those things that are for the betterment of mankind.

“Mormonism” can be *in* the world, but not *of* the world. That is our attitude. We can partake of and enjoy those things that make for the betterment of mankind and for the welfare of man, without partaking of the transgressions which are common to some people and which lead them on the downward path. We are a “peculiar” people only in that we stand for principle as against mass action. So “Mormonism” will endure without any fundamental changes, but by being prepared to accept of the conditions as they occur in the world.



Another question which I would like to discuss with you briefly, which has been raised by one of these ministers, is: "Can 'Mormonism' stand the tests of modern thought in science, in philosophy and other phases of modern education and development?" What is science? Science is classified knowledge of truth, and truth is truth wherever it is found.

#### LATTER-DAY SAINTS ACCEPT ALL TRUTH

The Latter-day Saints have always declared, and they have been willing to accept, the truth from whatever source it comes. I am sure that all of the devoted Latter-day Saints would reject "Mormonism" if they were convinced that it was not the truth. But they have received assurance, hundreds of thousands of them, after careful investigation of the principles of this Gospel, that it is the truth, and that it has been restored by revelation to the earth. You remember that when Jesus appeared before Pilate for His judgment, He was asked certain questions by Pilate. He answered them, and in turn asked Pilate certain questions. Pilate rather rebuked Him. Jesus said to him: "Every one that is of the truth heareth my voice." Pilate said to Him, "What is truth?" We are not told what the answer of the Saviour was, or whether He answered the question. In one of the revelations in the Doctrine and Covenants given to the Prophet Joseph Smith, it is declared that "truth is knowledge of things as they are, and as they were, and as they are to come." That appears to me a most clear and positive definition of truth.

The things of God are known by the Spirit of God. You remember that when Jesus was instructing His disciples about spiritual guidance, He said to them that "when he, the Spirit of truth, is come, he will guide you into all truth." The Spirit of truth is indeed the Spirit of God. That which comes from our Eternal Father is Truth and is for the welfare and progress of men everywhere and under all conditions. Then again, when Jesus was talking to some of the Jews who believed His word, He said to them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Some of the Jews objected to the idea that they were not free. They said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Jesus declared unto them that, "Whosoever committeth sin is the servant of sin," or is in bondage to sin.

Scientific truths must agree, naturally, with other truths. They could not disagree. "Mormonism" claims to be divine truth. If this claim is justified, then the principles of "Mormonism" must agree with science, and science must agree with "Mormonism." The testimonies of the Latter-day Saints that this is the truth are based not only on the conclusions arrived at by careful investigation of these principles and by a thorough comparison of the

same with the principles, ordinances, divine authority, prophecies and history as given in the Bible, but also upon reason, and, of more importance still, upon the assurance received through the power of the Holy Spirit. These principles harmonize with scientific truths. The observance of them produces the results promised. There can be no conflict between true science and true religion, because both must naturally conform. But in connection with science, one must appreciate the difference between the acceptance of scientific facts as demonstrated and proven, and the theories and hypotheses which are naturally to be held in abeyance until such time as they have been proven or rejected.

One of the difficulties that many people get into is their willingness to accept scientific theories, so-called, as facts, and to build their hopes upon them, or to reject their religious faith which might not be in harmony therewith. It is, of course, just as necessary to discriminate between religious truths and theories.

#### PROPER UNDERSTANDING OF THE BIBLE

Now, with regard to the higher criticism of the Bible, the same conditions prevail. We accept the Bible as inspired writings. There are some who criticize the Church because we say in one of our articles of faith: "We believe the Bible to be the Word of God, as far as it is translated correctly." There is some question by those who comment on our belief that we can accept or reject the Bible at will because of that clause. The fact is, I think, that the Latter-day Saints believe and accept the Bible as thoroughly as any other Christian denomination. We prove our faith in the principles of the Gospel by the Bible.

The principles which we have espoused harmonize fully with the Bible. But we recognize the fact that the Bible consists of various things that were written at different times and under different conditions. It consists of history, of allegory, of poetry, of prophecy, and of instructions on personal conduct. The conditions under which it was written applied to those various times. The principles are true, but the instructions may vary, and the conditions of history have varied a great deal in the meantime.

Also, in the translation of the various books of the Bible, which are largely separate and distinct, they have passed through many different circumstances. The impress of a variety of men has been left upon these books which make up the Bible; consequently there must be some errors therein. But that does not nullify or interfere with the acceptance of the Bible in general as inspired writings. The very evidence of the books of the Bible indicates that it was not the end of revelation from the Lord to mankind. There is no evidence to indicate that the Bible was the end of the canon of scripture.

There are some things in the Bible and in Scripture generally that require more than human logic to understand. As I stated,

the things of God must be known and understood by the Spirit of God. For example, the conclusions of higher criticism regarding the validity of certain books of the Old Testament based on use of the name of Deity, are at fault, largely because of the fact that the critics have not understood the status of the Godhead.

#### “MORMONISM” AND SCIENCE

“Mormonism,” through the Prophet Joseph Smith in the beginning of the nineteenth century, presented a number of things that were not known or accepted as scientific or material truths. He presented new thoughts regarding conditions throughout space; with regard to time; with regard to human relations; conditions affecting the health of the human family, respecting the actions of the elements, and about matter and energy. These are contained in the Book of Doctrine and Covenants. I have not the time to elaborate upon them. But I would suggest that you read that book carefully. Many things contained in that book affecting material things and human welfare, were scarcely known or accepted at the time they were presented a hundred years ago; yet at the present time, many of these same truths are generally accepted and acknowledged as of great import to the human family and as adding to the sum of human knowledge. They have been discovered largely independently of the revelations given through the Prophet Joseph Smith and are largely accepted by scientists, physicians, sociologists, and by health specialists of to-day. When these declarations are brought before thinking people, they recognize the remarkable truths presented.

So, I think there can be no question that “Mormonism” can meet the tests of modern evidence, with regard to science and philosophy and other things.

The third question which I should like to discuss briefly is this: “Must ‘Mormonism’ shift its base from Joseph Smith and his ‘reputed’ revelations?” As I have already stated, “Mormonism” is founded entirely upon revelation from God. It stands or falls on this basis. If the Gospel fulness and Divine Authority were actually upon earth in 1830, then there was no need for “Mormonism,” because the first heavenly messengers to Joseph Smith declared positively that the fulness of the Gospel was not upon the earth, and that the authority to administer the Gospel ordinances was lacking.

If these two fundamentals were not here, then there was ample reason and great need for it. If Joseph Smith did not receive the visitations of heavenly messengers, which he declared he received, then this work had no proper foundation. If he did, it has every reason for being. I hardly need to say to you Latter-

*(Continued on page 730)*

---

THURSDAY, OCTOBER 16, 1930

---

### EDITORIAL

## ZION

THE WORD Zion is used in a specific and in a general sense. In the former it is the name of a place, in the latter the designation of the cause and Church of God.

Three places, famous in sacred history, bear the name Zion.

The first and earliest is the city built by Enoch, of the seventh generation from Adam. The Patriarch Enoch, commanded by the Lord, preached the Gospel to the people of his day. Those who listened to his message formed a people so righteous that "the Lord came and dwelt with" them. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." The city which they built "was called the City of Holiness, even Zion." (Book of Moses, 7: 16-19.)

The famous city of Jerusalem has also been called Zion, though the title has sometimes been confined to one of the hills of the city. Jerusalem was the home of Melchizedek, the great High Priest; it became the capital of Israel under David; and upon one of its hills the temple of Solomon was built. Jerusalem has been a place chosen for many holy events: In it the Saviour laboured and died; and it will be visited by Jesus Christ in all His glory, when He returns to earth to rule and to reign. It "will be the capital city of gathered Israel on the Eastern hemisphere in the latter days."

The third place to bear the distinction of the name Zion, is a city yet to be reared on the Western Continent, which will be known also as the New Jerusalem. This city will arise in the neighbourhood of the present city of Independence, in the state of Missouri. In the early years of the Church the Latter-day Saints attempted to begin the building of this city with its temple, but were prevented by their enemies. This city will in time be built, and the Lord Jesus Christ will dwell there. "And it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion." (Doctrine and Covenants, 45: 66, 67.) When the plans of the Lord are consummated, Enoch's city of Zion will be merged with the New Jerusalem.



These two capitals of righteousness are often referred to by the ancient prophets. Micah says, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah, 4: 2.)

The inference made by some of the brethren in the early days of the restored Church, that all the Saints of God should be concentrated at these two cities, led the Prophet Joseph Smith to explain that the whole of the American Continent, North and South America, was the land of Zion, that is, the land, the capital of which is the New Jerusalem or Zion. He declared further, while speaking upon America as the land of Zion, that "wherever the Elders of Israel shall build up churches and branches unto the Lord throughout the States, there shall be a stake of Zion." (*History of the Church*, Vol. 6, pp. 318, 319.)

In the general and usual sense, the word Zion refers to the Church of God, to the congregations of the righteous, irrespective of locality. The early revelations to the Prophet Joseph Smith contain a frequent commandment for the early believers to "seek to bring forth and establish the cause of Zion" (Doctrine and Covenants, 6: 6); and this before the New Jerusalem or its location had been discussed or revealed. That the appellation Zion belongs to the righteous everywhere is confirmed by the words of the Lord to the Prophet Joseph Smith, after the site of the New Jerusalem had been designated, "Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn." (Doctrine and Covenants, 97: 21.) Let it be remembered, also, that the Lord spoke of the city of Enoch as Zion, "because they were of one heart and one mind, and dwelt in righteousness." By contrast; the Lord speaks of "the midst of wickedness, which is spiritual Babylon," with no reference to geographical location, but using the name Babylou figuratively. (Doctrine and Covenants, 133: 14.)

In this general sense, the Latter-day Saints have used the word Zion for the headquarters of the Church, first in Missonri, and now in Salt Lake City and surrounding country; while remoter groups, equally a part of the Church, of the real Zion, are referred to as stakes and missions of Zion.

The Prophet Brigham Young, in an address dealing with this subject, said, "Zion will extend, eventually, all over this earth. There will be no nook or corner but what will be in Zion. It will all be Zion." (*Journal of Discourses*, Vol. 9, page 138.)

The Gospel is spreading over the earth. Multitudes are accepting it. All can not live in one place; but, under the direction of God's Holy Spirit, can live in unity together, in full obedience to God's commands, and thus make every abiding place a Zion.

Speaking to the people in the early days of the Church concerning the gathering, then a necessity, the Lord said, "Gather ye together, O ye people of my church, upon the land of Zion, all

you *that have not been commanded to tarry.*" (Doctrine and Covenants, 133: 4.)

In the wisdom of the Lord, often inscrutable to us, some can serve best in one place, others in other places. The blessings of the Gospel will be extended over the earth to every believing group, so that none need lose the choice gifts of the Gospel, or the protection of the Lord.

In the Church of Christ every person is a free agent to act and move as he sees fit under the law of the Lord. But, wherever he goes, he must carry Zion, its spirit, truth and beauty, within his heart—then Zion will be wherever Latter-day Saints meet in sacred fellowship. In the "midst of Babylon," the "pure in heart" are in Zion.—W.

---

## FUNDAMENTAL REQUIREMENTS FOR PROGRESSION

(Concluded from page 727)

day Saints that there is no question in my mind or in your minds as to the fact of this matter—as to the necessity for that which Joseph Smith did do and the revelations of God to him for the restoration of the Gospel.

One hundred years of this work have proven the benefits which have inured to the hundreds of thousands of people who have accepted and lived in accordance with the message. They have listened to the promises made as to the effect of the living of these principles upon their minds, their hearts and their bodies; and they have seen the promises fulfilled. Thus, the assurance has come to them that this message is true.

One of the great things needed by mankind everywhere to-day, as well as in the past, is that of open-mindedness and the willingness to receive truth from whatever source it comes. Heretofore in the past, throughout the centuries, it has seemed to be a characteristic of mankind to be intolerant and to be unwilling to accept things which are calculated for their welfare.

### REJECTION OF TRUTH

History is full of rejection of truths for the benefit of men, and of unwillingness to listen to those who brought something new. Men have been not only unwilling to receive them, but they have undertaken to persecute or injure those who have brought things which did not agree entirely with their state of mind. For instance, Galileo declared certain things regarding the earth and the solar system. He was persecuted, and suffered because of it. George Stephenson, the man who invented the locomotive, was dragged through a mill-pond because that which he undertook to do did not harmonize entirely with the desires of men in those days. The Lord Jesus Christ Himself—

the most outstanding example, brought something which was of the greatest value to mankind, "The Pearl of Great Price," the way of salvation. He was not only willing to present it, but was willing to suffer for the truth. He was brought to martyrdom. His Apostles who followed after Him sought, by sacrificing their time and their energy, to spread the Gospel. Nearly all of them suffered martyrdom because of their presenting unpopular principles.

In these days, Joseph Smith, when he declared that he had received divine messages of great importance to mankind and instructions to organize the Church of Jesus Christ, was hounded and persecuted throughout his entire life, and finally was brought to the grave through the assassin's bullet. So there have been altogether too many evidences of lack of open-mindedness and unwillingness on the part of mankind to consider fairly the messages that are new or strange, but which may be for the progress of humanity. People have been incited with a desire to do personal injury to those who did not agree with them. But the spirit of tolerance is growing.

We may disagree with each other in our views, whether religious, scientific, or otherwise. We may not accept some things which are brought to us that may or may not be for our progress or comfort. But there is no reason why we should become angry or desire to do injury to others; such an attitude is contrary to the Spirit of God.

#### WHY "MORMONISM" APPEALS

Some of the reasons why "Mormonism" appeals to its adherents and to many thousands besides who have not yet accepted it are: First, because of the assurance that it is founded upon and guided by revelation and inspiration. Ralph Waldo Emerson declared: "The vice of our theology is seen in the claim that the Bible is a closed book, and that the age of inspiration is past."

Second, because divine authority has been given to men again, as it was in earlier times, and that it is not limited to a few, but it is available for all those men who live for it and will strive to keep the commandments of God. They receive the Priesthood to function in the Church and to teach faith and righteousness. You will remember that the Apostle John, writing to the churches in Asia, declares that the Saviour "hath made us priests and kings." Again, Peter, writing to the scattered Saints who had accepted of the Gospel, declares to them among other things: "Ye are . . . a royal priesthood, . . . a peculiar people." Third, "Mormonism" appeals to its members because the doctrines and principles harmonize fully with the Bible, and the Church organization conforms to the plans established by the Saviour. Those who accept it come to understand the Bible more clearly.

I am reminded of an instance when I was attending a testimony meeting of Latter-day Saints. I came in a little late to the meeting, and among others, an intelligent woman arose and declared that she was the wife of a Christian minister; and in describing her experiences whereby she came to accept "Mormonism," she said: "I had always believed that my religion was the whole truth; but when I heard the story of 'Mormonism,' when I read some of the tracts that were given to me, and when I compared the Bible with the references in those tracts, the Bible became a new book to me. I had never understood it so thoroughly before."

The personality of the Godhead, the understanding of the fact that the Saviour is in the express image of our Eternal Father; that they are separate glorified perfected Beings; and that the Holy Ghost—the third member of the Trinity—is a personality of Spirit, is a revelation that enables one to worship God with greater faith and understanding. He is a Personality possessed in full of all the divine attributes which men enjoy in part. Men can thereby worship the Lord with greater appreciation than if their belief is in some being or idea that cannot be comprehended.

You remember that Jesus declared: "He that hath seen me hath seen the Father." Yet we understand and realize that they are separate Beings. Again He declared: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Voltaire, the great agnostic, made this statement: "We are intelligent beings; and intelligent beings cannot have been formed by a blind, brute, insensible being. There is certainly some difference between a clod and the ideals of Newton. Newton's intelligence came from some greater intelligence." That intelligence is embodied in the personality of the Godhead.

Fifth, the Latter-day Saints accept the doctrine of free agency and personal responsibility as one of the great means for their progress and welfare. Remember that when Cain, in the very beginning of history as contained in the Bible, was dissatisfied, the voice of the Lord came to him: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." He had the right to choose his path, and he must be responsible for his actions. That is true of everyone of us. Every human soul has that same agency to act for him or herself and to be responsible for the consequence, whether for good or for evil. Sir Oliver Lodge, the great British scientist, says: "There is only one law for the whole of the universe, testifying of the unity of the Mind which conceived it. The only thing which is disobedient on this planet is man, and to him freedom has been given. Man's destiny rests largely upon what use he makes of this freedom."



Sixth, one of those things which is most satisfying to members of the Church, through the acceptance of "Mormonism," is the personal testimony which they receive of the divinity of this work. When the missionaries preach this Gospel in the world, they undertake to explain the principles of the Gospel, by references to the Bible, and then they say, in general, to those who are investigating, "We ask you to study this carefully, and then with a sincere heart, go to the Lord in prayer and ask Him whether or not these things are true." Every faithful Latter-day Saint has a positive assurance that this work is divine.

Another thing that is a satisfaction to the members of the Church is the effect that this Gospel has upon the individual lives of its members. It helps them to improve their health, encourages them in sobriety, develops them in virtue, increases their spirit of tolerance, and promotes in their hearts peace and good-will toward men. There is no desire upon the part of members of this Church to go to war with anyone. There would never be wars if the Latter-day Saints had the control of these things, because the spirit of the Latter-day Saints is peace, not only toward each other as members of the Church, but toward all mankind. It promotes faith; it develops integrity. Are these things of value? They are proven in the lives of Latter-day Saints.

#### THE FUTURE

The fourth question which I desire to consider is that which has been brought up in the statement read at the beginning: "What of the future of 'Mormonism'?" I have no fear, so far as the work is concerned, as to its continuance. I am assured of the fact that it is divine; that the Lord is guiding the work; that He will have men stand at the head of His work who will lead it in righteousness and in truth. The only question is whether all who have accepted it, or who may accept it, will have the power and the desire to remain true.

You remember the Saviour's parable of the sower who went out to sow. He sowed seeds upon good ground and upon stony ground and upon ground in which the weeds grew luxuriantly. Later, he found in the stony ground that the seed had not grown; in other ground the birds had taken the seed; again in other places the weeds had grown up and stifled the growth of the seed; and finally, in the good ground, the seed had produced fruit fifty and one hundred fold. That parable, the Saviour said, was representative of conditions among mankind of those who accepted the Gospel of Jesus Christ. There are those who accept it with a good heart, and yet have not the courage, or the faith, or the resistance to evil and temptation, to endure. Again, there are others to whom influences come which lead them astray. Then, there are others who grow and thrive and produce the

fruits. So it doubtless always will be in the Gospel of Jesus Christ.

But there are two things, it seems to me, that are of very great importance for us as Latter-day Saints. The first is that those who have received the Priesthood should cultivate devotion to it and accept responsibility therefore, realizing the great opportunities and privileges that have come to them, to partake of the spirit and power of their calling, to live rightly, to labour diligently in promoting this work, to encourage all those with whom they are associated, to live in faith and righteousness, and to cultivate the spirit and the power of God as the very force of their strength. That, after all, is the great thing in this Church.

It is not the knowledge we may obtain, it is not the education we may receive that counts so much in the living of the Gospel and in the teaching of the Gospel; but it is the spirit and power which comes from our divine Creator that must guide and direct this work in all ages and in all times. The second thing which it seems to me of great importance is the ability of those who have accepted the Gospel to withstand religious indifference and improper social habits and relationships. Those are the temptations and influences which are at work endeavouring to stagnate and hinder this work.

#### TESTIMONY

I am convinced that it will go on. It will accomplish its destiny. But whether you or I, or others who have membership in the Church, are going to be able to endure, depends upon whether or not we are positive in our faith. Do we realize the very essentials which make for this life and for life hereafter? Shall we have the power to resist evil and temptation? Shall we be able to throw off the indifference which is prevailing throughout the world, coming largely as the result of the material comforts and prosperity which are enjoyed by people generally—prosperity and comforts that tend to lead to religious indifference because of the seeking continually for pleasure. Can we be true; can we be active? Can we endure? These are questions that every one of us must answer for ourselves. Have we the assurance in our hearts of the divinity of the work? If not, then it is high time that we study these principles, and then seek through earnest prayer to God to know if these things are true.

“Mormonism” is not extreme. It is moderate. It is positive. It is here to promote joy and peace. It maintains a healthy, normal outlook on life as a part of eternity. “Mormonism” stands, among other things, for the purity of the body and of the mind, for the sanctity of marriage and of the home, and for positive faith in God and the living of His laws.

I testify to you, my brothers and sisters and friends, that this work is the work of the Lord; that it has been established for

the welfare of mankind. It is open to every human soul; and every human soul will be responsible for his or her acts. Blessings follow obedience to true principles. Retrogression occurs through rejection of truth.

May we strive to do our part in cultivating these things that make for the betterment of mankind and for our eternal salvation, I pray, in the name of Jesus Christ. Amen.—An address delivered in the Tabernacle at Salt Lake City, Utah, U. S. A., Sunday, August 17th, 1930.

---

## FROM THE MISSION FIELD

**Transfers:** The following missionaries were transferred from and to the districts specified on September 15th: Elder Conrad A. Johnson, London to Ulster; Elder Edward E. Drury, Jr., Ulster to London.

**Release and Departure:** On September 22nd, Milton D. Cushing--Nottingham and Birmingham Districts--was honourably released, and sailed the same date from Southampton aboard the *Republic* for his home in America.

---

**Doings in the Districts:** *Birmingham*—At a baptismal service held on September 13th in the Handsworth Chapel, one person was baptized by Elder B. Glen Marble and confirmed by Elder Gordon B. Taylor.

A large audience, composed mostly of non-members of the Church, witnessed and enjoyed an illustrated lecture on Church history at the Northampton Chapel on Saturday, September 20th.

*Leeds*—The Bradford and Batley Bee-hive Girls held one of the most successful socials of the year in the Bradford Branch hall on Saturday, August 23rd.

*Liverpool*—At a baptismal service held in "Durham House," Liverpool, on September 18th, five persons were baptized by Elders J. Blaine Freestone and Noel T. Stoddard. They were confirmed by Elders Freestone and Stoddard, and local Elders Joseph Falconer, Joseph Challenor and William H. Thomason.

The Burnley Branch Sunday School spent an enjoyable day at Southport on Tuesday, September 9th.

On September 23rd, the Liverpool Branch Relief Society held a successful sale of work. An interesting program was presented; refreshments were served, and dancing enjoyed.

*London*—The London Saints thoroughly trounced the traveling missionaries in a Cricket game on Saturday, September 20th. However, the missionaries reversed the score in a Baseball game later in the day.

*Norwich*—At a baptismal service held in the sea at Lowestoft on Sunday morning, September 21st, two persons were baptized by President Harold A. Thorne. They were confirmed at the morning session of the Lowestoft Branch conference by President Thorne and Elder Joseph D. McAllister.

*Nottingham*—An enjoyable evening was spent by the members and friends of the Mansfield Branch on September 12th. A delightful program was given; games were enjoyed; and refreshments were served.

*Scottish*—An interesting program was ably presented at a well-attended farewell social in the Glasgow Branch on September 16th. Light refreshments were served. Dancing followed the program.

*Sheffield*—On Saturday, September 13th, the Sheffield Branch Relief Society sponsored an excursion to Cleethorpes. Members of the Society and their friends thoroughly enjoyed the outing.

Seventy-five people, mostly non-members of the Church, attended a most successful social held in the Rawmarsh Branch on September 18th. The purpose was to raise funds to purchase a Sacrament set.

Specially prepared musical numbers, reports and talks were features of the Sheffield Branch Genealogy conference held on Sunday, September 21st.

**Branch Conferences:** Of the Worcester Branch, Birmingham District, held on September 14th. "The Restoration" and "Word of Wisdom" were the themes of the meetings. President Virgil J. Smith, and Elders Cyrus W. Greaves, James B. Harvey and Milton D. Cushing attended.

Of the Northampton Branch, Birmingham District, held on September 21st. The theme was "Fruits of 'Mormonism.'" President Virgil J. Smith, and Elders Ivan E. Lauper and Leo E. Bevan were present.

Of the Blackburn Branch, Liverpool District, held on September 14th. The theme, "The Importance of Priesthood," was well carried out.

Of the Accrington Branch, Liverpool District, held on September 21st. During the afternoon session, the pageant, "The Gospel Story," was effectively presented.

Of the North London Branch, London District, held on September 14th. A large audience was thrilled by the portrayal of the central thought, "Mormonism's Future, A Challenge to Personal Worthiness."

Of the Luton Branch, London District, held on September 21st. The theme, "Mormonism's Future, A Challenge to Personal Worthiness," was impressively carried out.

## DEATHS

MIDDLETON—Sister Dorothy Keddey Middleton, of the Sunderland Branch, Newcastle District, passed away at the Highfield Infirmary on June 8th, at the age of 63 years. President Lowell R. Rich conducted the funeral services on June 10th, and Elder Raymond Searle dedicated the grave. Sister Middleton has been a faithful and devoted member since her baptism.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

## CONTENTS

Fundamental Requirements for	Editorial: Zion	...	...	...	728
Progression.....	From the Mission Field	...	...	...	735
		...	...	...	721

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE  
LIVERPOOL